# THE PACIFIC

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Pac Theo Sem
Reading Room

PACIFIC

### THE GREATER HEROISM.

Work as if thy task were made for thee;
Be strong as if thou hadst courage,
And charitable as if thou hadst been rewarded.
Remain poor if riches are dishonorable,
And carry poverty with the dignity of virtue.
When others dine sumptuously, eat thou thy crust;
Let love be thy guide and justice thy God,
Not for thyself alone, but for all men.
Pusuing these things thou wilt be misjudged..
Thou hast won the heroic battle.....
In the garden of love and sacrifice
Hast thou planted serenely growing flowers.

—Max Ehrmann.

# THE PACIFIC

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## THE TEMPERANCE MOVEMENT TANGLE.

The forces in California that ought to be united against the liquor traffic are disunited, and in such disagreement that defeat is much more probable than victory if a prohibitory amendment should be submitted in 1914. So confident are many of the leaders in some of the temperance organizations that defeat will ensue that an effort is being made to block the movement by advising voters to refrain from signing the petitions for an initiative. It is very doubtful whether this effort at blocking will succeed. There are so many persons who are determined to force the issue in 1914 that the required number of signatures, about 38,000, will probably be secured.

Although the aim and effort were to have it so, it cannot be said that the convention in Los Angeles which voted to proceed in 1914 represented fairly and adequately the temperance forces of the state. About one-fifth of the members of that convention, which numbered more than sixteen hundred, voted against the proposition to submit an amendment in 1914. It is true that there were only three voices against the motion later to make the vote unanimous, one of these three being Dr. Chapman, the veteran Anti-Saloon League leader. But scattered throughout the state are many long-time valiant workers who were not in the convention in Los Angeles who doubt very much the wisdom of a contest in 1914. These are being heard from, and already the advice has gone forth to refuse to sign the petitions for the initiative. Last Monday the Congregational ministers of San Francisco and vicinity expressed themselves as believing the movement to be ill-advised and untimely and advised against the signing of the petitions. This action followed an address by the Rev. George H. DeKay who up to four years ago had never voted other than the prohibition party ticket, and who about fifteen years ago was a leader in the movement to establish at Santa Monica in Southern California, a church restricting membership to prohibitionists. Mr. DeKay reviewed the progress in temperance the last few decades and showed how the achievments had been in the non-partisan way, and thus how he and others had come to stand to the support of the Anti-Saloon League—which is the Church in action against the saloon. What he wanted in California, he said, was not a chance to fight, but a fighting chance.

This expresses it in a nutshell; and there are many such. Will these people be compelled to fight without hope or courage? That is the important question. They say they would be willing to enter the battle in 1916. In the convention in Los Angeles Dr. Chapman moved an amendment, substituting 1916 for 1914. A writer in The California Voice states: "With a thunderous 'No' that shook the vaulted roof the convention voted it down."

With the hope to conciliate and unite the Los Angeles convention named for important committees some of the men who had fought hard the 1914 movement. Even Dr. Locke of the First Methodist Church, and Dr. Chapman, the most powerful opponent. Ada E. Ferris of Santa Barbara comments: "Which was generous if not prudent. Still, I have known balky horses who could go beautifully when once persuaded to start. Only the persuasion sometimes had to be more strenuous than we would like to employ with these good brethren." At last accounts Dr. Locke was going beautifully, but Dr. Chapman was still balking.

We shall not attempt now to weigh the arguments for and against the 1914 movement. But of this we are assured: It is never safe to force an issue and divide or take hope and courage from the friends of a cause for the sake of a gain of a year or so when all things indicate unity and optimistic courage for a delayed battle. All true-hearted enemies of the saloon who believe in a prohibitory amendment will vote for such an amendment in 1914 despite the fact that they think the movement untimely. Nevertheless, feeling as many do, the liquor forces have good reason for tallying one strong point already in their favor.

## A GO TO CHURCH CIRCLE.

The second Sunday after the special effort was made to get everybody in Joliet, Illinois, to go to church, the congregations continued much larger than ever before. One church reported one-third more in attendance.

Growing out of the "Go-to-Church Sunday" has come a "Go-to-Church Circle," composed of two members of each church. The plan is to repeat the campaign at intervals and in other ways, also to work for increased church attendance.

**A Go-to-Church Sunday Suggested for San Francisco.**

One of the San Francisco daily papers, taking the cue from Joliet, has suggested such a Sunday in San Francisco. Churches are taking the matter up and arrangements are likely to be made therefor.

It is unfortunate that when anything of this nature—any thing for the welfare of the people—is mentioned or fathered by one paper, all the others let it alone. And to make such a movement a success requires the aid of all the papers. The difficulty is in the fact that the papers usually go about it in such a manner as to show the cloven foot of self-interest.

We think The Call might have dropped, advantageously to the movement, somewhat in the background after it had once suggested the thing. We have been reminded by its course of the course of The Examiner in the campaign recently for a cleaner city. It was "The Examiner's Campaign" over and over in the columns of that paper then. But this aside, there is after all no good reason why the other papers should not join the movement, repeat the call for such a Sunday, and aid to make it a grand success. San Francisco needs it. Doubtless some permanent good would come from it, as indicated now in Joliet.

It may be, if life held for me
Position, wealth, and never pain,
Its glamor would forge fetters that
Would bind me, captive, to the plain.

## AN ATLANTIC CITY AND SEATTLE CONTRAST.

According to press dispatches the mayor of Atlantic City, New Jersey, refused to issue a Thanksgiving Proclamation this year because many people were out of employment, and in his judgment had nothing for which to be thankful.

The same week under the caption of "An Optimist's Notes," the following paragraphs appeared in a Seattle daily paper. They were written by the Rev. Hugh Elmer Brown, pastor of Pilgrim Congregational Church of that city.

### Let Us Be Thankful.

"For the silent and beautiful kingdom of the past and for the stirring and stimulating days of the present.

"For things to mend, a disordered society to set to rights, broken lives to reconstruct, dirty cities to be cleansed, a hurrying people to be turned toward the City of God.

"For the chivalry found in common life; for the silent heroisms of the home; for the hallowed drudgeries of hospital and sick-chamber.

"For brave and lovely lives and for the latent goodness in every bad man.

"For the old sweet pain of great desire; for the unachieved that spurs the step along; the unfulfilled that keeps the spirit strong.

"For the sunshine falling upon the open fields; the blue sky bending over all; the soul within that trembles and thrills with pleasure before the beauty of the world.

"For the dear, daily familiar things: the open fire; the easy chair; the friendly books; the favorite walks; the patient trees; the treasured tool; the home-house; papered with precious associations.

"For sleep—great adventure by which we lay down our lives and become the playground of unseen powers which have their own way with us; and for waking, which brings us to the morning as to a new creation.

"For friends who glow and burn with goodwill; light the way for our stumbling feet; send out to us a constant invocation to be and do our best.

"For parent, sister, child, who have slipped away from our arms, not into bleak shadows, but into the warm and cheerful homes of eternity and who look down from above with silent appeal.

"For the steady actualizing of the Ideal; the abolition of wicked customs; the waxing fraternity of men and nations; the constructive kindness building far and wide.

"For the young men pressing through the gates of preparation into life and for the old men who shed rich dividends of ripened knowledge.

"For the school's torchbearers of learning and guardians of youth; for the churches, homes of idealism and fountains of power.

"For the mercy of mystery, the glorious indistinctness of the lines of revelation, the tantilizing twilight which hovers over laboratory and church.

"For the inquisitive temper of the modern mind, which demands the credentials of every living thing and forbids supine acquiescence in ancestral creed.

"For the great dark questions upon the lips of faith and for the horizons of truth which widen with the years.

"For the solemn moods which steal over the soul; for the shame of past failures; for the penitential moments which open the door to forgiveness.

"For the mercy of God, stamped on the very background of our lives, written across our sky, embedded in all the gaining and giving, doing and bearing of life;! alike present in the days that ring with gladness and in the days dull with grief.

"For the golden hours of the soul; the haunting beauty of the Christ; the city beyond our sight, but swinging into view, without slums, without tears, without groans, without hate, without wrong—the city whose maker and builder is God."

Nothing for which to be thankful! In addition to some of the paragraphs of the foregoing we respectfully call the attention of the mayor of Atlantic City to the second paragraph of the following which we found on the calendar of Plymouth Church, Seattle, for October 26, under the caption "A Prayer of the West":

"For the bounties of nature, for the full, rich verdure, token of the grateful rains after the parching summer, for well stocked granaries, for the cattle of the boundless plains, for comfortable homes—for all that abundant welfare that makes possible the spiritual ideals of a nobler life;

"For the season of burning drought, for its scorching days and stifling nights, putting all our resources to the test, training us in the stern school of adversity, teaching us our weakness, sobering us, steadying us, enlarging our sympathies, making us realize our dependence on each other and on our Creator, giving us self-reliance, developing those great traits which helped our ancestors conquer the wilderness;

"For these, and all thy untold mercies, O Lord, make us truly thankful!"

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## SPRINGFIELD DRY AND SPRINGFIELD WET.

It is often said that the illegal sale of intoxicants is as damaging to a community as the legal—even worse. The saloon interests always work strenuously to make it so, with the intent in this way to win a town or city over from the dry side to the wet.

Springfield, Ohio, was a dry city for three years—that is as dry as any place could be under a defective law; perhaps as dry as it could be under the best prohibitory enactment, for no one expects a city to be free from drunkenness under prohibition, any more than it is expected that a city will be without theft because there are laws against it.

For more than a year now Springfield has been in the wet column. A comparison is of interest and value. We make it from a recent Anti-Saloon League report.

One hundred and eight saloons were in operation at the time, 17 more than when the town was voted dry four years ago. More than half of the proprietors of these places were convicted and fined for bootlegging during the dry regime, while 27 of them have been arrested for violating the law since they opened up one year ago. Four murders have been committed in the county during the past year of open saloons. Three of these were directly caused by drink, and all were drinking men. Fourteen attempted murders, by either shooting, cutting, or the use of some murderous weapon is the record of the year. Every one of these has occurred when one or more of the parties was under the influence of liquor. Six of them were nearly fatal and necessitated long terms of care in the hospital at the expense of the city, while two, although improved, may result in death at any time; one of these is the wife of a man who came to Springfield, filled up on booze, bought a gun, then went home and fired two shots into the victim's

body while she lay in bed asleep. His only defense was that he was drunk.

One hundred and four affidavits were filed in the probate court for non-support. In 90 per cent of these cases excessive drinking and drunkenness were the principal charges. Nearly 100 other cases were investigated upon complaints registered in which no affidavits were filed. In these, drunkenness was invariably the cause of neglect by the father of those dependent upon him for support.

Nineteen persons during the year have died from delirium tremens or excessive drinking. Four of these were persons who had broken away from the habit of drinking during the dry years, but could not withstand the temptation of the open saloon.

Four of the persons run down and killed by trains in the county during the past year were drunk at the time, and quantities of liquor were found upon their bodies at the time of their death.

One hundred and seventy-four divorce cases were filed in the common pleas court during the past year. In 70 per cent of these, excessive drinking was charged.

**Police Court Docket Comparing The Last Dry Year With Wet Year Closed.**

| | Dry. | Wet. |
|---|---|---|
| Drunk and disorderly, including intoxication.. | 582 | 1,318 |
| Disorderly ..... | 180 | 412 |
| Vagrancy ..... | 7 | 38 |
| Gambling .... ..... | 5 | 35 |
| Total number of arrests for all causes .....1,215 | | 2,112 |

The saloon "output" as a "liability" is seen in the enormous increase in the number of meals at the city prison, the total reaching 28,297.

Had the same diligence been exercised by the police in making arrests of persons intoxicated during the wet year as was exercised during the dry year, these totals would have been greatly swollen.

One of the police, in a case in which he was a witness, said: "We were instructed not to arrest any one who was drunk unless we could not get him to go home. While under the dry regime every possible arrest was made."

## EMPHASIS ON THINGS SPIRITUAL.

### Dean Brown's New Book And Ralph Waldo Trine's Linked Together.

"The Quest of Life" the new book by the Rev. Charles R. Brown, now dean of Yale Divinity School, was noticed in a unique manner recently by George Hamlin Fitch, for many years at the head of the book review department of the San Francisco Chronicle. Mr. Fitch linked it with a new book by Ralph Waldo Trine, "The New Alignment of Life," writing of them as "two books that are full of inspiration and stimulus." Mr. Fitch puts Trine in the front rank of inspirational writers, and in his article has the following fine word of emphasis on things spiritual:

"If whole communities could be filled with the idea that they have the spiritual power to rise above all the petty troubles of everyday life and to devote their main energies to the higher life, then nine-tenths of the problems that vex society would be solved 'Immanuel' really means 'God in us', and when one is thoroughly possessed by the belief that some power flows through him and gives him strength to meet all emergencies and to do any work laid upon him, then is he on the high road to the efficient life. A few years ago the intellectual world was rent with what was called the conflict between science and religion, due to Darwin's discoverey of evolution. The Christian church—Protestant as well as Catholic—fought bitterly against the acceptance of the truth of the evolutionary theory. Now no one opposes it any more than he opposes the fact of the movement of the earth about the sun. Incidentally, however, the old type of atheism has vanished. Even the hard-headed, practical man of science, like Edison, is forced to admit the existence of some great life force which we call God. The man who has done more for the comfort and the entertainment of humanity than anyone else in this generation says: All scientists, in getting nearer and nearer the First Great Cause, feel that about and through everything there is the play of an Eternal Mind. And Henri Bergson, the ablest thinker of our day, says in the same strain: There is in each of us a particle of life force which is above our physical powers. We grow and progress because the life force wills that we should do so. The life force which we find in every living thing must have come from a source. That source is unceasing life, action, freedom—you may call it God. It must always have existed, for otherwise there would have been nothing. And nothing is unthinkable. According to my views, the original source always existed in time, but out of space."

Mr Fitch passed from his review of Mr. Trine's book to that of Dr. Brown with the remark that it is on the same lines of high spiritual aspiration, saying then: "No one would dream that these were sermons, so full are they of the spirit of everyday life, as well as of that higher world which furnishes the driving power of all our activities." Stating that Dr. Brown's book deals with the problems that confront one who would lead a good and efficient life, Mr. Fitch continued:

"And in developing this one dominant thought it is remarkable how closely Dr. Brown follows the course of Mr. Trine, yet how widely different are his methods. The preacher's greatest asset in his power of selecting from history and biograph concrete examples of the principles which he is trying to develop. In his case this amounts to actual genius in exposition, for no one can read one of his sermons without getting a clear and unforgettable impression of the lesson that he is striving to teach. Whether he takes most of his illustrations from the Bible or whether he uses some incidents from recent history, his words are always charged with that fire which carries conviction. And always he recurs to this dominant note, the necessity of grasping the spiritual life which lifts one above dull, flat, prosaic duties and gives zest to existence So Dr. Brown's book is a good one to read, for it is full of the stimulus that leads to a strong, efficient and useful life."

It is not often that there is found in book reviews in daily papers such emphasis on spiritual values as Mr. Fitch has placed on theme several times of late.

A few months ago in a review of Mrs. Amelia Barr's book "All the Days of My Life," he called special attention to her religious beliefs and spiritual life, and remarked that it was well to give spiritual things more place than many were wont to give them.

Mr. Brown says in a foreword to his book that the sermons have been selected for their bearing upon personal religion. His hope is that they will light the way into a finer experience of those aids to right living **which come from a world unseen.**

The Pilgrim Press of Boston publishes **"The Quest of** Life," and the price is $1.00 net.

### "A JOLLY JINGLE BOOK."

The "Jolly Jingle Book" by Anna Burnham Bryant is something which mothers and children will welcome. It may be had of the publishers, The Pilgrim Press, 14 Beacon street, Boston, at $1.00 net, postage ten cents.

"Look at the pictures, one by one!
The rhymes are only half the fun.
It laughs and bubbles like a brook—
My pretty, jolly jingle-book!"

We wonder how many of the children who read or have read to them the children's stories in The Pacific can tell to what part of themselves this stanza, taken from "The Jolly Jingle-Book," refers:

"A little red man in a little red house
With gates of ivory;
He might stay there, as still as a mouse,
And nobody could see;
But talk he will, and laugh he will,
At everything you do;
And come to the door and peep, until
I know his name—don't you?"

Here is a beautiful little poem for the Christmas season entitled "The Christmas Tree":

"Shine, shine, over the snow,
Tree with the lights aglow!
Warm the world with your merry fire;
Bless the poor with their heart's desire—
Tree with the lights aglow!

Gleam, gleam, merrily now,
Tree of the beckoning bough!
Anywhere that a child is seen,
Beckon him with your fingers green—
Tree of the bending bough!"

Here is a poem entitled "The Difference," which is a real jolly jingler:

Foreheads all a-pucker,
Eyes that snap and frown,
Lips where crosspatch brownies
Pull the corners down.

Look in all the places
Where the grumbles grow,
And the children's faces
Look just so!

Foreheads smooth and sunny,
Dimples peeping out,
Lips that never, never
Pucker in a pout,—

In such pleasant places
Happiness can stay;
And the children's faces
Look this way!"

The little poem with the caption of "Whistling In the Rain," carries its lesson with it:

"Whistle, whistle, up the road,
And whistle, whistle, down the lane!
That's the laddie takes my heart,
A-whistling in the rain.

Winter wind may whistle too—
That's a comrade gay!
Naught that any wind can do
Drives his cheer away."

There are sixty poems in this volume and twenty illustrations; and the pages are bordered with beautiful decorations, of most tasteful designs. The only reason why the older people who see this book will not wish to be children again is that they as well as the children can and will enjoy it.

And now lest we in our great interest go on and on and give so many of these jolly jingles that the publishers sue us for violation of the copyright laws, we close with a stanza from "A borrowed Sermon":

Black Mammy bends over her tub;
She cheerily rinses and wrings;
And merrily suits that gay rub-a-dub
The words of the song that she sings:

'A little less rinsing may pass;
A little less rubbing may do;
But yo' on'y takes or'nary pains to yo' wuk,
Yo' wuk will be or'nary, too!' "

But this article is going to be like the "finally" in sermons preachers sometimes preach, it will have a second "finally"—for turning a page the eyes of the writer fell on a little poem entitled "To Sweeten It," two stanzas of which ask entrance here and will not take a refusal:

"The baby eats his bread and milk
And laughs out loud in glee;
For every other time he dips
His spoon, it is for me.
'To eat it all yourself,' he says,
It isn't nice a bit—
You have to give somebody else
A taste to sweeten it!' "

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### "WHILE YOU ARE A GIRL."

Among the attractive and valuable books published by the Pilgrim Press of Boston is one by Lily Rice Foxcroft, entitled "While You Are a Girl." There are sixteen articles on such topics as these: At School, Tempers and Tongues, Friendships, Imposing on Others, The Generous Heart, A Good Listener, Self-Consciousness, The Art of Liking People, Vacation Manners, Visiting, Daughters and Mothers.

It is just the kind of book to put into the hands of girls to impart the graces of right living.

In the chapter on "Imposing on Others," a mother is represented as saying: "I do wish girls would be more careful about imposing on others. I speak with feeling, because Priscilla is so often imposed on. I can't blame her. Indeed, I seldom do blame the person who is imposed on. About small matters it is usually better not to make a fuss. Standing up for one's rights is greatly over-done, I think. But when Priscilla came home from school yesterday, with

the left sleeve of her new coat simply soaked with rain, because she had to share her umbrella with Gladys, I was thoroughly vexed with Gladys. The coat will have to be pressed and I doubt if it will ever look so well again. Gladys never bothers with an umbrella unless it is actually raining when she starts. 'Oh, I can go under with some one else,' she says, and sets gaily forth. 'Does your mother make you carry an umbrella?' she said to Priscilla, calmly superior the very morning of the shower. Of course none of us objects to sharing in emergencies. But this deliberate planning to make your friends do the daily carrying back and forth for you is just plain selfishness. And it is simple mathematics that one umbrella will not cover two."

In the article on "Friendship," we read: "We expect our friends to feel toward us as our families do. They can't think we're perfect, of course. Sometimes it may be even their duty to tell us that. But before outsiders we expect them to behave as if they did—to present a solid front, as loyal comrades should. It takes tact as well as courage to do this sometimes. But it can be done. I heard Priscilla, in the hammock yesterday, say to Mildred Gates, 'Don't you think that new hat of Sally Curtis's is awfully loud?' Mildred answered with a deprecating little laugh, 'Well, you know, I'm getting awfully fond of Sally.' That met the situation perfectly. Priscilla understood at once, and promptly changed the subject."

It is to be hoped that this book will find its way into the hands of many girls. It will make for beautiful character and lovely actions, and Lowell has well said, "All beautiful sentiments in the world weigh less than a single lovely action."

The price of the book is 75 cents net.

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## THE FEDERATION OF LABOR AND THE CHURCHES.

**Rev. Sydney Strong.**

I had the pleasure of being a fraternal delegate to the recent meeting of the American Federation of Labor held in Seattle. This meeting will be noted for two things: first, as the time when organized labor publicly came into her own; second, as the time when organized religion and labor realized that their aims were one.

When Secretary of Labor Wilson made his address on Wednesday morning, the cause of organized labor passed to a recognized and accredited position. The struggle for recognition was over. Labor now has a representative in the Cabinet-Council of the Nation; Labor hereafter will be spelled with a capital "L".

The trials of organized labor, from now on, will be along the line of popularity. It is about to enter the green pastures of prosperity. The official heads of political parties, of commercial bodies, of churches, of educational institutions, will now crowd each other in their effort to affiliate with Labor. Labor is about to meet the trial suggested by the scriptures, 'Beware when all men speak well of you." Men will suddenly discover that they always cherished a sympathy for the efforts of organized labor. Labor has at last come into its own and is about to be subjected to the test of popularity, that is severer than the test of struggle.

The Seattle Convention will be noted as the time when organized labor and organized religion more clearly recognized each other as allies. That the churches during the past fifty years have been slow to enter into sympathy with the efforts of Labor, there can be no question. This statement applies alike to Catholic, Protestant and Jewish. It is likewise true that increasing numbers of clergymen and laymen in the churches have caught the vision of Labor, until today the churches by formal declarations stand practically on the platform of organized labor. Today the desire for affiliation with Labor in its effort is wide-spread and in all the churches. It is the result of a general religious and social awakening throughout Christendom.

The leaders of the labor movement are men of high ideals. Samuel Gompers spoke in the Baptist Church and Jewish Synagogue to crowded houses, and showed a deep religious appreciation of life. He is an English Jew. Frank Morrison is a Congregationalist, although having served a Methodist apprenticeship. He is a total abstainer, prohibitionist, Good Templar, and is very popular. He said "As to smoking and drinking I have kept the faith." John Mitchell is a good Christian and Catholic. Everyone is acquainted with his moral bigness. John B. Lennon, the Treasurer, is on the Commission of the Federal Council of the Churches of Christ in America.

The Federation made a tremendous impression on the commercial men of Seattle. A prominent merchant and leader in the Chamber of Commerce said to me, "These men are the most conservative body in society." They are really the best friends of business and commerce."

The time is ripe for the leaders in the Churches to become acquainted with the aims and accomplishments of organized labor. In standing for international peace, for good social legislation, for making life fair to all, organized labor is probably the most prominent force in America. Labor's clamor for a higher wage and shorter hours is a "deeply seated revolt against the harsh restrictions of poverty and the yearning for a finer and fuller life."

In all this forward march the Church and Labor are alike interested. They have the same vision, the same goal. Their vital need is the same; men, men of character, of courage, of social ideals; men who are bigger than their Churches and Unions and esteem it their highest joy to think and act in terms of Humanity.

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## THE DAMMING OF THE GRAND CANYON SUGGESTED.

A Point Loma, California, correspondent of the New York Sun says to dam the Grand Canon would mean 100 times more value to the agriculture of the Southwest than the completion of the Panama Canal to the shipping world at large. If the closure of the Grand Canon gorge and the impounding of the mighty waters of the Colorado river within its confines would irrigate enough land, as is estimated, to double the present food supply of the United States, there are some big figures ahead of the man with the statistical pencil, and when they were worked out the financial aspect of the Panama Canal comparatively would be infinitesimal. It is by no means an idle dream this impounding of the waters of the Colorado. The thirsty land needs the water and the nation needs the food that would come from those lands and that need does not lessen as the days roll by. It is said the engineering problems involved in solidly choking up the Grand Canon gorge are child's play compared with the Culebra slides and all else of the Panama Canal, to say nothing of the sanitation problems. Ex-Secretary Wilson predicted that the great plains of the Southwest were to feed the East. The Grand Canon dam

constructed and spreading its waters far and wide, the thirsty, fruitful earth the very deserts themselves, now blistering stretches of sand, would be turned into veritable cornucopialike oases of plenty. The Grand Canon is from from 5000 to 7000 feet deep, and a dam of 300 feet, for instance, would result in impounding a lake of water that when looked on from above would appear as a river flowing through the depths nearly a mile below. To dam the canon to the brim and bury its beauties, like unto the the Philoe of the dammed Nile, is not to be thought of, for a score ot reasons. In fact a 300-foot dam filled to the surface in the great gorge would hardly be scenically disturbing or noticed. Yet it would mean a lake 200 miles long, more or less, and varying from a couple of miles to five, perhaps ten miles in width, depending upon the area and formation of the groge 300 feet up. Where the canon was 7000 feet deep the tourist would yet have 6700 feet of scenic rock exposure to gaze upon before the expanse of silvery dam water was greeted by the eye. The Southwest needs irrigation and could stand fifty to one hundred times what it is receiving today and yet have more lands thirsting for the germination-inducing waters.

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## THE EXPRESSION OF THE CHURCH'S MESSAGE.

**Rev. W. W. Willard.**

(An address given at the annual meeting of the Northern California Congregational Conference in Oakland, Nov. 11-14.)

The theme is in logical sequence to the two addresses of the morning on "The Function of the Church" and "The Fundamental Message of the Church." Nothing is known until it is expressed, be it the life within a seed or the energy revealed in the unfolding of a cosmic system. The heavens declare the glory of God and life everywhere declares itself through the forms which it assumes.

Expressions of the Church's message may be observed in the emotional states of a Christian and in the conduct of his life; they may be studied in literature, architecture. music and art; they are present in the rhetorical forms and style of the preacher (Herbert Spencer's "Philosophy of Style" no young preacher should neglect); but we assume that the committee framing the subject had reference to the **intellectual** evpression of the Church's message. Such expression we must inevitably have. To think on Christian things is to theologize. The situation to-day is one of confusion and calls for clear thinking and clear statement. We are in sore need of a new orientation in things religious. As Paul went away to Arabia to adjust his mind to a new and unprecedent situation, to get his intellectual bearings, so do we need to pause for a little in our feverish activities to assimilate the new knowledge and adjust ourselves to the new conditions of the days in which we live. Our thought in this address will consider.

1. The Causes of the Crisis Confronting Us.
2. Certain Reconstructive Principles.
3. A Tentative and Suggestive Statement of Christian Doctrines as Expressed in Terms of Modern Thought.

I.

Among the causes that call for a restatement of Christian truth is the fact that the meaning of words change with the lapse of the years. Dr. Aked recently clearly illustrated this fact by showing the confusion that arises from regarding "God in three persons" as meaning that three times one is one, while the truth is that persons as anciently used signified a mask or a character which an individual assumed as a part in a dramatic performance Thus the divine being functions in different ways but is forever one.

Another cause that is making for theological reconstruction is the accent put on certain factors that have been neglected in Christian thinking, which are to-day reasserting themselves and the recognition of which is calling for readjustment in our entire system of religious thinking. Central among these is the social factor which is modifying our theology from center to circumference.

To come, however, to the fundamental causes that have changed our theological outlook or, in the words of our theme, "the expression of the Church's message," we reach the fact that the old formularies rested on scientific foundations that have become discredited in the light of the new knowledge. A new science means inevitably a new theology—not a new religion but a new intellectual expression of religion.

We venture to say that the following antitheses, indicating as they do four fundamental contrasts between the old science and the new science also give us in their implications the radical distinctions that exist between the old and the new theology. These antitheses are as follows:

1. The outer and the inner.
2. Caprice and law.
3. The static and the dynamic.
4. The atomic and the organic.

We only need consider the conception of the universe indicated by the first term and the conception of the universe indicated by the second term of these antitheses to appreciate the revolution that has been wrought in scientific thought and the corresponding revolution that is being wrought in our theological thinking, for our scientific and our theological thinking are forever inseparable. Some of the beliefs bound up with the old scientific creed are as follows: A carpenter God who works from without, authority proceeding from without, catastrophic interferences in history and in individual life, an immobile deity apart from the unfolding universe, an individualistic conception of life in which every man is for himself, even in the pursuit of holiness, and in which the Devil may be allowed to take the hindermost.

To develop the positive theological implications of the new science, of which the key words are inner, law, dynamic, organic, is the task of the modern man of religion who would serve his age by forging vital formularies through which the Church's eternal message may be intelligibly expressed to the modern mind and effectively applied in the modern situation.

II.

Some of the reconstructive principles that must be observed in the restatement of theology are as follows:

1. The priority in time and the primacy in significance of experience. All thinking, scientific as well as theological, ultimately rests on what is immediately given in experience. Life comes before logic and should be the determinative factor in all expressional forms. Paul was not a system builder but a mystic trying to express in contemporary thought forms the marvelous experience that had happened in his inner life. Religion, like nature, arrays herself in an endless variety of forms, but only at the urge of life, and she will, sooner or later, make havoc with any form that

resists her vital pressure, even as the expanding root of the tree bulges and cracks your cement sidewalk.

2. A frank recognition of the evolution of religious concepts and of expressional forms. The Bible is full of such evolution. Job was a new theology man when he declared to his orthodox "comforters" that a man might suffer without having sinned, thus going in the teeth of the current orthodox belief. Amos was a new theology man when he threw down the gauntlet in the orthodox stronghold at Bethel and declared that Jehovah had no darlings, and that he was an ethical God who would punish them, as well as the Gentiles, for their sins. The writer of the Book of Jonah was a new theology man when he declared that God loved the Ninevites and the cattle and had consideration even for the poor gourd, thus going in the teeth of the contemporary hatred of the alien. Professor Cornhill of Germany tells us that he has read the book of Jonah perhaps a hundred times and never without weeping. His tears are not for Jonah in the whale's belly but because of the pathos that breathes in this Old Testament parable as it pictures, on the background of Hebrew race hatred and through this lone prophet, the heart of the Eternal that is most wonderfully kind. Jesus himself wrought the greatest revolution in theology when he said "Ye have heard of olden time—but I say unto you"; and all subsequent history has witnessed a process of restatement wherein new wine and new wine-skins, new life and new logical forms, have marked the advance of the church universal.

Every man has a right to have the Gospel preached to him in his own intellectual tongue. Modern thought forms must replace ancient thought forms that have lost their appeal if the truth is to be vital and intelligible to modern minds. John used the current concept of the Logos to convey to the contemporary mind the truth and in so doing he established a precedent which we follow as we take the concept of evolution which is a "live wire" to the modern mind and interpret Christian truth in the light of its tremendous implications.

3. A first principle in the reformulation of Christian truth is that we recognize the true function of human language, that words are only symbolical and that concepts are merely instrumental or representative. We would advise every young preacher to read Horace Bushnell's essay on "The Nature of Language." It may be found in his volume entitled "God in Christ." Well do we remember the glow of soul we experienced as we first read its words which spelt emancipation from the letter and from the domination of dead concepts. Language is an appeal to the imagination. Words are pictures and the Bible is a picture book, not a mathematical treatise. Its truth is appropriated not through definition but through divination. Hence the principle that F. W. Robertson laid down for his preaching, not to preach "dogmatically" but always "suggestively."

The age old domination of intellectualism is broken and that, whether we be pragmatists or absolutists. And with the dethronement of the concept as lord of life and the enthronement of life as lord there is a growing tolerance which has been characterized as "the greatest innovation of the nineteenth century" and which is destined to become more and more regnant in the century in which we live. In this connection, another book which every young preacher should read is the little volume by Phillips Brooks entitled "Tolerance" which has been used as a text book in Wellesley College and which teaches a never to be forgotten lesson. The bishop who trod upon his fellow bishop at the Council of Ephesus because the latter conceived differently from him the metaphysical nature of Christ might have done differently had he read this book. And, although we have passed the days of hangings and burnings and kindred corporal coercions, many a modern heresy hunter would do well to consider, as he turns the intellectual thumb screws of orthodoxy, Micah's test of true religion: "What doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?"

Intellectualism as a form of idolatry must die but intellect will ever have a mighty mission as the servant of religion. It is the scaffolding within which the building is reared it; it is the wire that transmits the current; it is the channel, like the Panama Canal, that makes possible the union and interflow of widely separated seas that have their common rise in the unfathomable deeps of God. Dr. Jefferson declared at the Kansas City meeting that what the age most needs is thelogians in our pulpits. Surely by this he did not mean dogmatists but rather men who can mediate God to the mind of our age We may dogmatize about the immediacies of experience but not in matters that are merely inferential. The dawning of this distinction marks an opoch in the history of human thought.

4. We must recognize the fact that there is and can be no final theology. Petrified forms alone have finality. A trilobite from the Lower Silurian strata has scientific intrest but being "finished and finite" it has no living significance.

5. All academic disciplines must be recognized as contributing factors in the reconstructed theology that is now assuming shape. This is true because human personality is one and truth is one. The four great disciplines which have been most influential in modifying traditional standards have been history, natural science, psychology and philosophy. History with its insight into things as they were and as they have become has modified radically our thought of the Bible, conserving all its values but humanizing it and placing it in its historic context as the incomparable expresson in literature of the facts and forces of a divine revelation. Science, reading God's thoughts after Him in the world of nature, psychology, delving into the "abysmal depths of personality" and philosophy, with long distance view, seeking to decipher the hieroglyphics of the universe, are all with history, adding their contributions toward a more adequate expression of the Church's message. The elemental verities of the Christian religion are daily receiving endorsement and reenforcement (explicit or implicit) from the deepest thinkers in every line of research Religion is not departmental. It is pervasive. It is the sap of the tree that dwells alike in tap root and in utmost twig. Theology is the crowning discipline to which all other disciplines are contributory even as the wise men of old brought their gifts to the cradle of Jesus.

6. But, it may be objected, a restatement of religious truth must proceed from some standard and you have cut loose from all standards in your dynamic and fluent conception of life. No, we answer, we have cut loose from an infallible church and from an infallible book but we have not cut loose from the consciousness of Jesus and the Christian consciousness, where "deep answers unto deep at the noise of God's waterspouts," the auhtority which we

need and which we seek is not without but within. Outer "authorities" can be authoritative for us only as they rouse and ratify the primal revelation within, only as they "make way for the imprisoned splendour to escape."

III.

Having considered some of the major causes that have served to discredit many of the traditional forms of theological expression and also some of the constructive principles that must condition a vital restatement of Christian truth, we may briefly outline tentatively and suggestively, some of the resultant forms which the great Christian doctrines will assume. God will be the immanent force at the heart of and pervading all things personal not in a finite and limited but in a universal and essential sense—"closer than breathing nearer than hands and feet." Incarnation will mean to us, not a magical interference in the ongoing of the world and without analogy in the universe of life but rather the consummate expression of an incarnation principle whereby the Divine has ever been voluntarily undergoing self-limitation, from glowing suns in the celestial heavens to the tiniest seed in the soil of earth. Atonement will no longer mean for us an expedient to meet an unforseen contingency, an afterthought of God, a means of mending an unanticipated break in the divine plan. Rather, it will mean the full and focal expression of an atoning principle existing from the beginning, foreshadowed in the inorganic world, manifesting itself throughout the kingdom of life, coming to its own in personality and reaching its climax in a cross which is its supreme expression and its central symbol. Sin will be to us the selfish choosing of the lower when we have been led to see the higher. Conversion will stand for that experience wherein the soul comes to itself through a new and spiritual birth. Judgment will not mean a grotesque assemblage answering to roll call at some distant day but it will mean the inner and infallible moral discrimination which a soul experiences when the Divine light shines within, even as the natural sun brings into relief and contrast the objects of the outer world. In the light of the newer theological thinking every day is a judgment day and the soul's inexorable critic is the "Inner Light" that lighteth every man coming into the world. Heaven and hell will be to our thinking not primarily places but states which are capable of creating, there as here, their own environment of bane or blessing, in other words, the natural and inevitable reactions of moral acts and attitudes. The Eternal Love, which can never repudiate itself, will still be in all and over all and through all in hell as in heaven, tireslessly beating with its consuming fire upon blinded eyes and shuttered souls.

You say the newer theological thinking is dangerous? Yes, it is. Truth is always dangerous. It is splendidly dangerous when placed beneath hoary systems of error, as is the dynamite which the farmer places beneath the rocks that are destroying the fertility of his soil. A small amount of radium we are told on scientific authority would, if its energy were suddenly released, blow the entire British navy a mile high. The truth "as it is in Jesus" would have corresponding effect in the intellectual and moral world were its energy suddenly let loose.

There are, however, two real dangers which we may well wish to avoid. One is the danger of mental distress which comes to many souls in their journey from the old to the new. Some are not so troubled because they reach assurance immediately through the heart and not mediately through the head. But all cannot so do. The other danger is that of substituting the new concepts for the thing itself, form for life, expression for experience, and so to be guilty again of the intellectual idolatry which we condemn.

Two great safeguards against these dangers exist, however, in every period of intellectual transition. These are, on the one hand, more radical thinking based on the principle that the cure for thought is more thought and on the other hand vision, a spiritual clairvoyance, that shall enable the soul to affirm the best when as yet it is unendorsed by the conclusions of the intellect, even as Tennyson declares in "In Memoriam" in lines that will forever ring true to experience:

"If e'er, when faith had fall'in asleep,
I heard a voice, 'Believe no more,'
And heard an ever-breaking shore
That tumbled in the Godless deep:

A warmth within the breast would melt
The freezing reason's colder part,
And like a man in wrath the heart
Stood up and answer'd; I have felt'."

The adequate expression in modern terms of the Church's eternal message must lead to far-reaching results both in theory and practice. To this task of vital restatement we should all pledge ourselves, following as we do so those constructive principles which alone can safeguard and correct us in our thinking. The "church of power" will have a vitalized, a rationalized, a humanized and a socialized theology. Until such a theology arises we shall be weak, divided, and unequal to the imperial call and the majestic opportunity of our age.

In Winston Churchill's "Inside of the Cup" the intellectual crisis in John Hodder's life is marked by two things. When at the point of despair, having broken with old orthodox forms, he goes one day to the public library in the city where his parish was located and returns to his study with an armful of modern books dealing in a scientific way with the ultimate problems of religious faith, an act which but shortly before he would have regarded as impious. About the same time circumstances directed him to Dalton street which for us is the synonymn of vital contact with real life. These two things, the newer thought and a first-hand experience of the actualities of human life, forged for him new formularies for his ebbing faith which now became clear, aggressive and triumphant and which saved his church from dry rot and the canker of respectable selfishness which was feeding at its very vitals.

Head and heart together must bring the spiritual renaissance for which our world is waiting. The expression of the church's message must be in words that shall reflect the best thinking of our age and that shall minister to the changeless needs of the human heart. Only in this high partnership of head and heart shall we hasten the dawn of the coming day.

"Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before,
But vaster."

## "THE IMPREGNABLE ROCK."

**William Norris Burr.**

When one speaks a strong, brave, message to his fellows it ought to be given the widest possible hearing. So I am picking out some of the choice bits from our pastor's Thanksgiving sermon, and sending them out into the wider field to be blown whithersoever the winds may carry them.

While the minds of many good people are filled with Christian unity dreams, some of us think we can see that the day has not yet arrived for the complete elimination of denominational enthusiasm. Even Congregationalists as a body are forced to admit that "loyalty to the particular communion" is essential to the greater usefulness. Some of us have felt this all our lives, and are just now puffed up with "I—told-you-so" pride. How we are rejoicing in the quickened "Congregational consciousness!" Because we are very sure that the thrill of it will help us to contribute our best to the great unity movement. As The Congregationalist puts it: "We shall not cease to talk and to pusn forward unity, but at the same time we will try with all our might to develop that which is best in the genius of our individual communion in order to be able, by and by, to make a definite and valuable contribution to the larger fellowship."

Now, at the union Thanskgiving service in our town this year it was our pastor who preached the sermon. And we were very proud of him because he proved himself a true, up-to-the-hour Congregationalist. He did not "scatter," as the manner of some has been—even some who have borne the Congregational name but have imagined that Congregationalism meant liberty to walk in any religious byway under the sun. Our pastor tunnelled deep—he did not spend his time picking pretty flowers that bloom on the surface of religious belief. Of course he worked with tools well tempered at the forges of the schools—Congregationalism always has stood for an educated ministry, and, so far as possible, for an educated laity, too; and our pastor dug so deeply that he struck bedrock, and there he stood, like a prophet of the days of Uzziah, Jotham, Ahaz, and Hezekiah, and preached strong things to people of all the churches, gathered at the union Thanksgiving service.

And here are some of things he said:

"What reasons have we for observing this day as a national Thanksgiving? Shall I say in this hour of Thanksgiving, that we may well fear that the very proclamations issuing from the hands of our State governors, if not from the President himself, sometimes mislead us as to the reasons for our national Thanksgiving? Do they not dwell too exclusively on our abundant crops, our productive mines our overflowing cornucpia of good things in the possession of cities and ships, farms and factories?

"We shall not overlook, of course, the vast progress of our nation in material things, in summing up our reasons for thankfulness. Our wealth grows almost beyond calculation. It would seem that a favoring Providence is bringing to us, especially in this section, all precious gifts. To the north of us, flashing water, sweeping down in silver cascades, brings promise of greater harvests. Far to the south, the pierced tropical isthmus admits the salt sea and waits for the ships of the world. Our cities grow larger; our Luther Burbanks promise more from the fields, and even from the desert itself; the outlook becomes limitless in all directions.

"But these, after all, are not the great things of our national life; if they were all we could show, our condition would be a sorry one. Our material possessions constitute our problem. They do not grant us peace.

"Our nation is a ponderous affair. Its interests are beyond computation; its population presents a Babel of tongues. What assurance have we that beneath this vast structure there is a rock-like foundation, an enduring substratum of sustaining power?

"A ray of light flashes across the situation when we remember that we have a peculiar national characteristic which often aids us in our progress. We are, as a nation, slow to think, but quick to act after we are once persuaded and convinced. It took our early colonists many years to grasp the meaning of the boundless territory to the west of them. But once aroused to the situation, with what unmeasured energy did our people take possession of their rich heritage. It took thirty years of oppression from our mother country to rouse our ancestors into revolt; but once in arms, how quickly did we take our place before the world with the Constitution of a new Republic? We have been all too slow in grasping the injury done to a nation by the wide-spread use of the poison, alcohol. But at last the whole nation is rising. Nothing is more certain than the elimination of the saloon. Years ago, as someone has said, we opened the front door of the national Constitution and let black Sam and black Joe in; and now we shall open the back door of the Constitution and let the demijohn out.

"And so we find the real foundation is deep down, in the moral convictions and inward character of the people. For this reason, are there not thousands who hail today with delight the return among us of a Book which holds the wisdom of the centuries? Our nation may look where it will; it cannot find a better foundation for its very existence than the Book which it has always honored but not really known. What wonder that Gladstone called the Bible the "Impregnable Rock!" Our task is to put our nation upon that rock. Here is the one great practical proposition which will serve to unite all churches, all bodies of Christ's followers. I have but little faith in any other scheme of church unity. The placing of the Bible beneath the nation as its foundation is a gigantic task, and will give room for all our powers Our decay of national ideals, if such there is, is due to one fact only: we have allowed a multitude of men to lay down their Bibles, and have not seen that the foundation was crumbling beneath our feet. Shall we not arise in this new form of citizenship and loyalty and perform well our task for our country's sake? With Christ and His words as the inner bulwark of our liberties, we shall accomplish our destiny. We can build a lasting nation. We can incorporate some of the splendor of the eternal world in our life today, and calmly say of our life in this Republic "It is founded upon a rock."

Pomona, California.

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## SUNDAY REST LAW.

The Barbers' State Association of California has decided to work for a Sunday law through an initiative ballot at the next state election. They will put a national organizer in the field to canvass the labor unions and secure their support. They have requested the Weekly Rest Day League to co-operate with them and they desire that the League obtain the help and co-operation of the churches and women's organizations of the state. A bill is being drafted

which will provide for one day of rest in seven for employees engaged in continuous industries, and for Sunday closing of business and industries which are not absolutely continuous in their nature. The employer as well as the employee is thus protected in his right to a weekly rest day.

The League is prosecuting a vigorous campaign through the leading churches of the state and superintendent G. L. Tufts has recently addressed sympathetic audiences in northern, central and southern California. He reports a growing interest in the cause of Sabbath reform. The initiative petition will soon be ready for circulation. Any pastor or layman in the state who has a suggestion to offer upon the form of bill to be used, is urged to write to Superintendent Weekly Rest Day League, 1567 LeRoy Ave., Berkeley, Cal.

## SOME OF THE NEW BOOKS.

**"The Attractive Way." Wilfred T. Grenfell, M. D.** Dr. Grenfell says that he is absolutely convinced that to follow Christ is the best way, and that if that way does not attract every one to it the fault is ours, who claim to be trying to walk it. The aim of this little book is to get people to live the Christian life in such a manner that it will be attractive to others. It is full of common sense, coming as it does out of the experience of a man who has for several years been giving the world a living illustration of that pure religion, and undefiled of which the Apostle James wrote centuries ago. On one of the pages of this volume Dr. Grenfell says: "The best revival we ever saw here was when the tail of a cyclone actually took the building which the folk had mistaken for God's church, and whisked it, seats and all, right into the middle of the harbor. All hands found refreshing supplies of God's grace in the free labor cheerfully given and laboriously served for no cash return, and in the new house of their public worship, because of the personal labor every board and timber represented to them. Poor people who build their own little homes love them out of all proportion to the occupiers of even model tenements or modern palaces. Enduring love is the real test of value." **(Pilgrim Press, Boston, 50 cents net.)**

**"The Girl and Her Religion." By Margaret Slattery.** A book by Miss Slattery means something worth while. Her books always have to do with life and in a practical way. She says in a foreword: "It is a record of some things about which the girls I have known have compelled me to think." Religion isn't always an attractive topic, but Miss Slattery sets forth something to which every girl ought to be able to pledge herself, body, mind and soul. But this book isn't really as much about Religion as it is about the Girl, and before we have more than a word now and then about Religion, we have one hundred and seven pages on: The Rights of a Girl, The Handicapped Girl, The Privileged Girl, The Girl Who is Easily Led, The Girl Who is Misunderstood, The Indifferent Girl, The Girl Who Worships the Twin Idols, The Girl Who Drifts, The Girl With High Ideals, and The Average Girl. Then when in the second part the author comes to "Her Religion," she says what she has to say in a most winsome way under these headings: The Girl and the Universe, In the Hands of a Triad, Thou Shalt Not, Thou Shalt, A Matter of Cultivation, A Plea and a Promise, A Person not a Fact, The Glory of the Climax. Let not those who read this conclude that this is merely a book for girls. Note what the author says: "I have but one request to make of those who read it--that they also **think**, not of the author, but of the **girls**, for action is born of thought. **(Pilgrim Press, Boston, $1.00 net.)**

**"An Idealist At Large." W. Dunlop Robinson.** A consideration of Idealism by one who believes that in this work-a-day world there is place for the idealist. The author claims that the idealism of Jesus not only is practicable, but that it is the only practicable way of life in the world as it is. "A good test of the social value of work is to see if you can honestly idealize it. . . . The idealist does not overlook or minimize the necessity of earning a livelihood. He does not forget the necessity, oftentimes, of a struggle for better conditions of labor. But he sees also that work enters into the righteousness of social living, and that it should be in itself a means of personal enrichment. We serve the world in many ways. But no one can ocverlook the fact that a man's chief way of service is to be found in his work—whether it be the making of a road or preaching a sermon. The first social demand upon every one of us is that we attend to our own business and that we make that business the expression of a Christian attitude toward the general life. There needs to be a sentiment for humanity in the very central office of business." The thought of th author is that the idealist is not an idle dreamer, that he is one who lives a positive, forthright life, recognizing that power is from within as well as from without; that while he is dependent upon God, God is also dependent upon human beings—that he can accomplish his purposes in no way except by human agents." **(Pilgrim Press, Boston; pages 48; fifty cents net.)**

**"Religion And Today." J. Brierly.** In the belief that religion is at the heart of things and that all the research, all the new light of the present age, so indicates, the author puts forth a helpful book designed to impress this fact. Among the topics are: Will Science Replace Religion? Science and Prayer, Our Doctrine of Sin, Life and the Formulas, The Something Behind, The Appreciation of Life, New Notes in Religion. We quote a few thoughts from "The Something Behind": "There is always something behind, always something more than you see. Out on the cliff yonder a coast guardsman is waving a flag; it flashes up and down to right and left. To your eye it is simply a mechanical movement; but you know it is more than that. The movements are thoughts—thoughts flying across the sea to that distant vessel which is sending back answering movements which are also thoughts. You turn up an Arabic manuscript. To the uninitiated eye it shows a mass of ink-marks, a series of curves and straight lines. To the scholar these are also thoughts, hidden behind the ink. . . . And the wide world itself, the spectacle of nature that meets our eyes; vast in itself, how much vaster by what it conceals. The table we write on, the walls that enclose us, so familiar, so commonplace, are that because we see only their surfaces. Get down to their interior, to the atoms of which they are composed, and we should find there the realms of whirling forces, chained forces, that if we knew how to liberate and use them, would be equal to all the world's work that is now being done, a thousand times over. And even there, amid all the realm of hidden forces, we should still be only at the surface." And as to religion we find this: "Its strength is not in creeds or temples or church establishments, but in the heart of man. The oldest utterances in the world are

religious utterances; and we may be sure that its latest will be also religious. For the human note is an infinite note, the voice of a being made for God and indwelt by God. As Augustine says, 'Dig deep enough into man and you will find the Divine.'" The author finds for himself great eternal verities of human life on foundations immovable and he makes his readers realize them. **(Pilgrim Press, Boston, $1.25 net.)**

**"The Responsibility of Ruffles." Marjory Watson.** A breezy story of life in a quaint village on Cape Cod, in which summer visitors and villagers figure. One of the central characters is a little boy of unusual life and brightness and with a remarkable talent for mischief. **(Pilgrim Press, Boston, $1.00 net.)**

**"The Cheer Chirpers." By Joshua F. Crowell.** This is a book which describes in an amusing and attractive way very small animal life—crickets, grasshoppers, snails, bees, birds, etc. It is appropriately illustrated and will interest and amuse the children and the parents who may read it to them. **(Pilgrim Press, Boston; $1.00 net; postage 10 cents.)**

**"The Well-Bred Dolls." By Caroline S. Allen.** A book calculated to entertain and delight the little folks and at the same time teach them some valuable lessons. There is the doll who wouldn't study, also the doll who liked Sunday, the domestic doll, the energetic doll, the ill-tempered doll who liked poetry, and finally Christmas with all the dolls in the fairy circle. **Pilgrim Press, Boston; $1.00 net; postage 10 cents.)**

**"The Man In The Crow's Nest." By Frank T. Bayley.** A book of short talks with children. Good for children to read themselves or for parents to read to them. Excellent models also for preachers who wish to preface their sermons by brief talks to the children. There are 103 in all. Here are a few of the topics: The Chip and the Ship, A Parrot That Doesn't Talk, Sand in the Shoes, What a Man Saw in a Stone, The Bible and the Cook Book, The Other Side of the Hill, Crooked Pins and How They Are Found Out, The Man Who Couldn't Let Go, The Kite That Had Its Own Way. **(Pilgrim Press, Boston, 75 cents net.)**

**"Things That Endure." J. R. Miller.** We have in this volume some of the helpful, inspiring thoughts of Dr. Miller, prepared from his manuscripts, after he passed into the other life. No one can read it without gaining strength for living for the best. We all need such suggestion and stimulus as comes from such a book as this. Some of the topics will indicate the nature of the book: "Making a Living and Making a Life, The Cost of Reaching the Best, The Grace of Being Obliging, Learning the Lesson of Love at Home, The Duty of Being Always Strong, The Sin of Drifting, How Not to Show Sympathy, When Kindness is Unkind, Strength for a New Year, Remember the Way, The Interweaving of the Days. **(Thomas Y. Crowell Company, New York; $1.00 net.)**

**"The Secret of Achievement." Marion Leroy Burton.** The secret of achievement is found by President Burton of Smith College, and set forth in this little book of forty pages, to be vision and courage and perseverence. "Vision is absolutely essential to achievement." The man of vision is declared to be open-minded, a creative pioner, and absorbed with a passion for his task. Then, for the man, to achieve he must have courage—for difficulties must be met and conquered. This involves a ready willingness to take a risk, a willingness to be misunderstood, to be disappointed, and to grapple not only with difficult but disagreeable tasks. Perseverance, the final key to achievement, gives to courage an element of stability, fixity and prmanence. "It robs courage of its merely transparent glory, and transforms it into a life principle. It calls for patient continuance in well-doing when at times the difficulties seem insurmountable and the burdens unbearable. It demands steadfastness when results are meager and plans miscarry. It requires endurance when friends doubt and enemies are unsparing in their attack. It calls for steady plodding forward when the way is rough and the path fades with the light. It summons the warrior who can turn back the battle at the gate. It claims the man who can resist unto blood, who with no promise of victory can endure unto the end." **(Pilgrim Press, Boston, fifty cents net.)**

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## LOFTY BELL TOWER BEGUN AT UNIVERSITY OF CALIFORNIA.

With an acrobatic mechanic clinging to its top, the first nine-ton steel column for the new $200,000 Sather Campanile has been swung into place, and the University of California's great bell-tower has started its three-hundred foot climb toward the sky. It will be completed by 1915. Slender and lofty, its gleaming walls all of white granite and marble, the Sather Campanile will be a splendid landmark, visible from ocean vesels as they enter the Golden Gate and from all the cities clustering around San Francisco Bay It is a memorial to its donor, Mrs. Jane K. Sather of Oakland, giver of many rich endowments to the University. In the open belfy will hang the Sather Bells, for which Mrs. Sather gave a special gift of $25,000. From these chimes the University hymns, patriotic airs, or any other melodies desired may be rung out. Of noble grace, dignity, and beauty, precious in material, in mass and height comparable with such structures sa the Campanile of Venice, Giotto's tower in Florence, and the Giralda of Seville, and itself keynote for the surrounding landscape and architectual glories of the Berkeley campus, as developing under the great Hearst Plan, the Sather Campanile is destined to become one of the world's most famous towers.

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## AMONG THE CLIFF DWELLERS.

The daily life of the ancient Cliff Dwellers is made plain in the new permanent "Southwestern Indian Hall" just added to the Museum of Anthropology of the University of California, on Parnassus avenue, San Francisco. Two other phases of aboriginal life are abundantly illustrated in the same new hall—the town-dwelling arts, crafts, rites, and industries of the Pueblo Indians, and the life of war and the chase led by the nomadic tribes of the Southwest, such as the wild Apaches, Navajos, Pimes, Papagos, and Walapais. The Museum is open free to the public daily except Monday, with free lectures every Sunday at 3. It has four other large permanent exhibition halls—Egyptian, Greek, Peruvian, and Californian—besides smaller unit collections. The treasures of this Museum of Anthropology could not be equaled for less than three to five million dollars. They are the gift to the University of Mrs. Phoebe A. Hearst. The Department of Anthropology is extending its usefulness by field investigations of Indian languages and customs, by correspondence courses in anthropology, and by sending out to any school that desires traveling loan collections illustrating life among the Indians.

# Among the Churches.

## CALIFORNIA.

**Riverside.**—The First Congregational Church of Riverside expects to be in its new ediffice very soon. A new feature in lighting has been introduced. No light will be visible from the main floor, but the whole auditorium will be suffused by a soft and most agreeable light indirectly.

**Los Angeles, First.**—At the midweek service of Nov. 26, with hearts heavy with sorrow, the church gave a unanimous vote for a year's leave of absence to Dr. Day. His physician was present at the meeting and said a long rest was imperative to avoid breaking down. Mrs. Day will accompany him. Another unanimous vote was to stand loyally by Dr. Turk in his work, each one giving every possible assistance. Dr. and Mrs. Day will start on their trip abroad between the 14th and 21st of December.

**Porterville.**—Porterville church seems to be starting up into new courage and life under the temporary pastorate of Rev. R. W. Rogers. It is sincerely to be hoped that the temporary pastorate will become permanent and abundantly fruitful. A personal letter to me under date of Nov. 15th winds up with this paragraph: "We had a big service here last night. The auditorium was full except three pews. We had a male choir of eight voices to lead the singing and it was the gospel that was preached. We had a social gathering prior to the last prayer-meeting and with its aid the attendance at the prayer meeting numbered fifty."

W. C. P.

## NOTES AND PERSONALS.

The Rev. J. A. Cruzan, who left the ministry in the Congregational churches several years ago for the Unitarian, passed into the other life recently at his home in Santa Rosa. He had been ill for several months. Mr. Cruzan had pastorates in Portland, San Francisco, Santa Cruz, Berkeley and at Hilo in Hawaii. He was a civil war veteran. For six months in 1897 he was editor of The Pacific.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. Dr. Aked will give the Sunday evening address which he gave recently on Hamlet. Dr. Aked makes large use of the great poets in his preaching, finding therein strong enforcement of religious truth. Inasmuch as he is an adept in the use of homiletical material, something of special interest and value may be expected.

The Rev. H. A. Jump and family are expected in Redlands this week. The parsonage was in readiness for them. For the Thursday evening meeting the Rev. George Robertson was announced as leader, and the subject of the evening was "Thoughts Preparatory to the Coming of Our New Pastor." Mr. Jump is to occupy the pulpit next Sunday. Last Sunday morning the pulpit was occupied by the Rev. Philip Bird, associate pastor of the Congregational Church at Claremont. In the evening bv the Rev. Horace Porter of Riverside.

The campaign of one week for funds for a new auditorium for Plymouth Church, Oakland, ended last Wednesday with $45,128 pledged. Other pledges have been made since. The amount is sufficient to lead the Church to decide to proceed, and a new auditorium will be built on the ground now used as a tennis court and on that covered by the auditorium now in use. Congratulations! This means greater efficiency and influence for a church already of great efficiency and influence. It means also that Mr. Palmer, who has built himself so serviceably into the higher life of Oakland, in all those movements which make for the better city, will remain there to help on other betterments.

The Bay Association meets next Tuesday with the Myrtle Street Congregational Church of Oakland. At 3 p. m. there will be a symposium on "A Pastor's Responsibility for Efficiency in His Church." Rev. O. P. Avery will consider this as to the Benevolences; Rev. F. A. Bissell as to Denominational Education; Rev. J. A. Kennedy as to the Young People; and Rev. A. W. Palmer as to the Sunday School. Some time will be given to discussion. Following this, Prof. Wicher of the San Francisco Theological Seminary will give an address on Jewish Parables and Jesus' Parables. This will be a study in contrasts. Supper will be served at 6 p. m. for 25 cents. In the evening Prof. Bade will give an address on "The Prophet's Repudiation of the Ritual Religions."

The calendar of the First Congregational Church of Redlands last Sunday quoted from a letter received from the Rev. Dr. J. H. Williams in which he told of a Sunday in New York: "At 11:00 a. m. we went to St. Paul's M. E. church and heard a Thanksgiving sermon by my cousin, Dr. C. L. Goodell, from the text, 'My cup runneth over.' After dining with his family at the parsonage we went to a four-o'clock service at the Fifth Avenue Presbyterian church and listened to a sermon by Dr. J. H. Jowett, from the text, 'Your wine is mixed with water.' His subject was, the Insipid, Tasteless and Useless Nature of a Weak Christian Life. At 8:00 p. m. we listened to a sermon by Dr. Charles E. Jefferson, of the Broadway Tabernacle (Congregational) on 'The Modern Conceptions of Heaven and Hell.' There could hardly have been a greater variety either in the subjects or the manner of delivery. All the sermons were strong, and were listened to by large congregations." Dr. and Mrs. Williams planned to go to Boston last week. Both were "very well."

## WASHINGTON.

**Seattle.**—At the last communion service fourteen persons were received into the fellowship of Plymouth Church.

**Seattle, Plymouth.**—The church has extended a unanimous call to the Rev. E. A. King of North Yakima to become assistant pastor. Mr. King is regarded as having unusual fitness for such leadership in the fuller organization of the church activities as is desired.

**Walla Walla.**—The First Congregational Church of Walla Walla has extended a hearty call to the Rev. Frank N. White of Minneapolis at a salary of $3,000 and parsonage. The wide opportunity for service here appeals to Mr. White and it is thought that the call will be accepted.

## WHITMAN COLLEGE.

Prof. Willia Bethke, now on the Faculty of the University of Colorado, has accepted appointment as head of the new department of Economics and Business, recently organized on the Hollon Parker foundation. Mr. Bethke is a brilliant graduate of the University of Minnesota, who has

had unusual preparation for this important position. He will begin his duties at Whitman next September, offering courses which will be of particular interest and value to young men intending to enter business or public life.

The Illahee Club, who are petitioners to Phi Delta Theta for a national charter, have made application to the College trustees to be allowed to build a club house, costing approximately ten thousand dollars, upon the College campus. The matter has been loked upon with favor by the Trustees, and the selection of a site has tentatively been made. The Club will proceed with building plans as soon as possible.

### RESOLUTIONS ADOPTED AT MINISTERS' MEETING.

The following was adopted at the Monday meeting of the Congregational ministers of San Francisco and vicinity:

Whereas, It is the declared intention of the conference of temperance workers held in Los Angeles on November 19th, 1913, to seek to place upon the ballot for the election in November, 1914, by petition, the question of State prohibition of the liquor traffic; and

Whereas, The Anti-Saloon League of Northern and Central California, the W. C. T. U. State Convention, and several religious bodies in State Conventions have all declared against this as being unwise at the present time; now, therefore, be it

Resolved, That we also believe the movement to be untimely and ill-advised; and be it further

Resolved, That we advise against the signing of petitions to place the question upon the ballot at the next election.

## The Home.

### 'WHAT HA' YE DONE?"

And they came to the gate within the wall, where Peter holds the keys,
"Stand up, stand up now, Tomlinson, and answer loud and high,
The good that ye did for the sake of men or ever ye came to die—
The good that ye did for the sake of men in little earth so lone!"
And the naked soul of Tomlinson grew white as a rain-washed bone.

"This I have read in a book," he said, "and that was told to me,
And this I have thought that another man thought of a prince in Muscovy"—
And Peter twirled the jangling keys in weariness and wrath.
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:
By worth of the body that once ye had, give answer—what ha' ye done?"

—Rudyard Kipling.

### GETTING ON WITH PEOPLE.

"My youngest son has such a talent for getting along with everybody," said a New England mother of the most carefully conscientious type to a friend. "Sometimes it troubles me He always takes people on the pleasant side, and says pleasant things to them, and it seems as if there must be some insincerity in it."

"Doesn't Tom really like all sorts of people?" asked the friend.

"Oh, yes. He can get along with persons the rest of us can't stand. He can manage tournaments at the Country Club, and not give offense—you know how hard that is! He gets his own way, too, when he is sure it is the best way. I like to see him with people and yet it worries me now and then; for how can he be quite conscientious or sincere, and yet be so pleasant all the time?"

Her friend laughed. "I'm thankful that I wasn't born with the New England conscience. Tom's is a delightful nature. He calls out the best in others because he is pleasant through and through. And all you can do is to worry about it! You ought to be proud and thankful instead. My dear Henrietta, isn't it just as sincere to say a pleasant thing when you feel pleasant as to be antagonistic when you feel irritated? Tom's kind of sincerity is the sort I admire and approve myself."

Yet there are many people who, like Tom's mother, distrust pleasantness. No matter how unaffected and continuous it is, they suspect it in their heart of hearts of being not quite true. But in fact it is the truest part of social life. It is what social intercourse needs most. It is the normal and true reason for any society at all. If man did not feel drawn toward his fellows there would be no human ties. The liking for others is what forms and underlies all human intercourse. The jars and frets and prejudices and dislikes are not the real thing. They are the breaks in the right relation. The great human commandment is to "love our neighbor."

Happy is the soul that easily establishes pleasant relations with everybody—happy and valuable. Unhappy is he who finds difficulty in genuinely pleasant intercourse with others. There is no possible virtue in being disagreeable to anybody, even when that anybody happens to be disagreeable, or even wicked, himself. The command not to judge others belongs in this connection. It is our business to love and serve our fellows, not to disapprove of them with acerbity. Mrs. Fry and Mrs. Ballington Booth have shown the world in two different centuries that being pleasant and helpful even to the outcasts of society works a deeper and more wonderful change than the most severe treatment. In the earthly ministry of Christ, his unfailing sympathy and tenderness for all whom he met from the tiniest child to the outcast Samaritan and the Roman soldier Zaccheus and the Magdalen, taught a truth that few disciples have ever carried out. Only the Pharisees, who held aloof from men in self-righteousness and prejudice, were judged hopeless by the Son of Man. They were sincerely disagreeable. But who wants such sincerity as that?

There is no reason whatever why a kindly thing should not be said just as easily, naturally, and rightly as a sharp thing. The more conscientious a woman is, the more she should express the pleasant feelings which arise in her mind, and suppress the disagreeable judgements. The fear of insincerity simply means, in most cases, that she fears being thought insincere in saying a pleasant thing. It takes a little training of one's self to be able to say without embarrassment a word of admiration "to a person's face." It takes indeed much the same degree of moral courage as to tell a man face to face of his faults. But once done sincerely, it is easier next time; and it has the surprising ef-

fect in the end of enabling the pleasant speaker to mention faults and errors in a way which carries wonderful weight. "My father hated to say anything unpleasant or reproving to any of us," said one of a large family who all "turned out well," as the phrase goes, "and he loved to praise us." We understood that so well, from the time we could understand anything, that when father felt he ought to rebuke us, and did, it made us feel ashamed through and through. His reproofs were searching, too; he seemed to look right through us, and accepted no excuses. When I read about 'telling the truth in love,' I always think of father, and how inspiring he was when we needed it."

Pleasantness is not weakness. It is easy for a weak nature to be pleasant when life goes smoothly. But the pleasant person who really counts is the one who is pleasant in a crisis as well as in relaxation, in discouragement and opposition as well as on the primrose path. A man recently in his golden wedding anniversary gave his wife the handsomest diamond brooch he could afford and wrote on the box: "Because you have always been pleasant." A pleasantness which holds through fifty years of daily intercourse is a greater jewel than any diamond, as all who knew the recipient could testify. For the whole neighborhood loved her for that same quality, manifested under every condition of joy and sorrow, adversity and prosperity.

To be unfailingly pleasant means to find and understand the good in everybody. It is always there, somewhere, in some quantity The seeker for it is not always successful of course; nor is there by any means always enough to pay for the search. Pleasant people are often rebuffed, taken advantage of, cheated, betrayed, injured through their very trust in others. But why should any human being expect not to be, sometimes? On the other hand, who so well as the kind and good can call out the treasures of goodness and faithfulness which are latent in many hearts? "The blessed company of all faithful people" is only entered by those who love and trust and serve and have faith in mankind and womankind. And Stevenson's rule of the road thither is a sure one—that our duty is to make ourselves good and our neighbors happy—if we may.—Priscilla Leonard in "The Interior."

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### DON'T WORRY.

Whatever you do, don't worry,
If you fret, the wrinkles will grow,
A bright, cheerful smile will trouble beguile,
And dispel even mountains of woe.
There's nothing so catching as laughter,
It drives death oft back to its lair.
It acts on the nerves, it good health preserves
And annihilates loads of despair.

Then let it come out when you feel it.
Don't check it, but give it full play.
It will drive away grief, if there's any around,
And illumine like sunshine your day.
'Tis like silvery moonlight at evening,
It lights up life's dark stormy way,
Does good honest laughter. 'Tis that that we're after.
Then let us give it full play.

—Frank Marion.

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The business of being a Christian is a long-time transaction. Its rewards are not always present and manifest, but they are none the less sure. As says the Italian proverb, "God does not pay every Saturday; but he always pays."

### BEING HAPPY.

Just being happy is a fine thing to do;
Looking on the bright side rather than the blue;
Sad or sunny musing
Are largely in the choosing,
And just being happy is brave work and true.
And just happy helps other souls along,
Their burdens may be weary and they not strong;
And your own sky will lighten,
If other skies you brighten,
By just being happy with a heart full of song.

—Ripley D. Saunders.

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Don't hunt after trouble, but look for success.
You'll find what you look for, don't look for distress.
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream and dont shirk;
Don't think of your worries, but think of your work.
The worries will vanish; the work will be done.
No man sees his shadow who faces the sun.

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# For The Children.

### "TEDDY"

Teddy was lost, but that was certainly no fault of his. He had not exactly run away from his father, mother, and sister, who were still living in the woods and wondering why he did not come home.

Just the day before his mother had seen a boy, a dog, a gun, and a trap. Mothers have sharp eyes and ears that listen all the time. Mother Coon at once gave this order:

"We must stay inside until late this evening. I do not wish to move out of this woods, but we may have to; there is another a half mile away, with denser foliage and more hollow trees." This command was not meant for Teddy's sister, because she was very quiet and obedient. It was for very adventurous Teddy who ran away often, was always in scrapes and had nearly been caught in a trap a week before. Alas! he had made the acquaintance of a coon older and larger than himself—one who planned all sorts of mischief, and then ran astray and left his coon friends to get out the best they could.

Teddy's striped fur was very pretty. He was sleek and fat, and had cunning ways. His mother knew that some one would be sure to want him.

"The coons of the water gap, those that live in that immense old tree, are very bad company for good people," said Mamma Coon, in the sign language used by all well educated coons.

"I shall punish you severely if you go there again."

I can not tell you what answer Teddy made his mother. I have not learned the coon language, but Ican tell you this: While Mamma Coon was over in a cornfield taking a lunch just at dusk, Teddy thought he would run down to the water gap and see Bobby Coon for just a moment.

"I'll just stop growing and be no coon at all if I mope at home all the time," said Teddy, sniffling as he came out of his home in a tree "Dear, dear, what is that that smells so good? Some one must have a feast spread out in these woods. What a pretty box, too! It looks like a little house. A bungalow builded to keep the rain off of fine fur like mine!"

With this Teddy peeped in. He saw two white ears of sugar corn; besides two slices of fat meat, all spread out, just like it was intended for him, as indeed it was.

Teddy thought it was a birthday party, so he stepped on the door sill. It tipped in a strange way. Alas! he popped right in, and that funny door shut up with a click.

If Teddy could read, he would have seen on the bottom of the trap: "Patent House For Catching Small Animals."

When Teddy stuck his nose against the door, it felt cold and it would not open. He nibbled at the corn rather sadly, and wondered how they were all getting along at home.

Pretty soon he heard voices. Two boys came and carried him away, house and all.

"We'll take him to town to-morrow and send him on the first express to Cousin Frank. We'll make the box tonight, with a wire front, so he can see out and have plenty of fresh air. Father will let us have old Jim and the spring wagon."

Charlie and John Bird were very busy until a late bedtime—their Teddy was just about ready to start on his journey of a hundred miles.

There was corn and a tin of water in the cage, but really Teddy was downcast and his appetite all gone. When one runs away—really it is not so pleasant after all.

"John, be sure you fasten the address on tight," said Brother Joe.

"Or," returned John, carelessly; "the expressman will do that; he will tie it to the wire.' The next day, but one, Teddy's cage set on an expressman's truck in "Elston."

Teddy was fast asleep in a corner of the cage.

The card with the "address" had torn off. Teddy was being sent to Indianapolis to be "re-billed."

Tired, lonesome, homesick! And, O, how frightened he was! The noise of moving trains, the barking of dogs, men shouting, children whining,—would it never cease?

"If I could only get back to the lovely, quiet woods, I would never, never run away again."

The inquisitive boy sometimes is of real value.

Jimmy Baker was just aching to try the value of his new knife received for a birthday present that morning.

He saw poor, caged-up "Teddy," and he pitied him.

Jimmy looked all about. No one in sight at that moment.

Jimmy cut the wire and Teddy was free—free to get out if he wished.

Jimmy Baker had been away on a visit, and was waiting for his father and the machine to take him to his country home. At that moment out came the expressman with "Say, little boy, do you want a coon?"

The end of it all was, "Teddy" got back to the woods at last.—E. S. Thompson.

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The mountains they are silent folk
They stand afar—alone,
And the clouds that kiss their brows at night
Hear neither sigh nor groan.
Each bears him in his ordered place
As soldiers do, and bold and high
They fold their forests round their feet
And bolster up the sky.

—Hamlin Garland.

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The blessed work of helping the world forward, happily does not wait to be done by perfect men.—George Eliot.

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They get most out of religion who put most into it.

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All the great are fellows who
Took a chance,
Dared what others feared to do—
Took a chance!
Piking through the game of life
May avoid the sweat and strife,
But—the people who advance
Take a chance!

Boost the limit; don't you "call"—
Take a chance!
Keep your wits—but risk your all;
Take a chance!
Life's a gamble. Those wso win
Plunge, and plunge in with a grin,
Bluffing fate and circumstance;
Take a chance!

If you lose—and lose you may—
It's a chance;
But at last you dared to play—
Take a chance!
Which is better far, I claim,
Than to fear to risk the game.
Don't you quail at Failure's glance—
Take a chance!


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